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TÍTULO: El estudio de la identidad étnica y los problemas del separatismo moderno en el contexto de la globalización.

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RESUMEN: El separatismo es uno de los fenómenos más peligrosos y difíciles de predecir. La detección oportuna, la prevención y la prevención del separatismo en las acciones de individuos, asociaciones y organizaciones es una promesa de seguridad. El estudio de las aspiraciones individuales de finales del siglo XX y principios del siglo XXI nos permite revelar algunas causas del separatismo étnico. Este movimiento de dominación se desarrolla de acuerdo con cualquier tipo de patrón de conflicto étnico: actualización de la identidad étnica del grupo con el apoyo de la conciencia histórica del ethnos, la formación de un partido político y la actividad de movilización del partido dirigida a expandir la sociedad. base del separatismo, convirtiendo las necesidades individuales en un entorno psicológico.

PALABRAS CLAVES: separatismo, terrorismo, extremismo, xenofobia.

TITLE: The study of ethnic identity and the problems of modern separatism in the context of globalization.

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ABSTRACT: Separatism is one of the most dangerous and difficult phenomena to predict. Timely detection, prevention and prevention of separatism in the actions of individuals, associations and organizations is a pledge of security. The study of the individual aspirations of the end of the twentieth and the beginning of the twenty-first century allows us to reveal some causes of ethnic separatism. This domination movement develops according to any type of ethnic conflict pattern - actualization of the group's ethnic identity with the support of the ethnos' historical consciousness, the formation of a political party, and the mobilization activity of the party aimed at expanding the social base of separatism, turning individual needs into a psychological environment.

KEY WORDS: Separatism, terrorism, extremism, xenophobia.

INTRODUCTION.

Timely detection, prevention and prevention of separatism in the actions of individuals, associations and organizations is a security pledge.

The researching of individual aspirations of the late XX and early XXI century makes it possible to identify some of the causes of ethnic separatism. This movement for domination develops according to the ethno-conflict scheme of any type - the actualization of the ethnic identity of the group with the support of the activity of the historical consciousness of the ethnos, the formation of a political party, the mobilization activity of the party aimed at expanding the social base of separatism, the transformation of individual requirements into a psychological setting; the transfer of these requirements to a non-rationalized emotional level becomes representatives of humanitarian intelligence (J. Armstrong, 1992; I. Bayramov, 2011).

Despite the obvious tendencies of internationalization and globalization in the life of the world community, today ethnic and national conflicts and confrontations come to the fore in different countries, regardless of their level of economic development.

In the 1990s, nationalism became a factor in the formation of a wide range of political situations and processes in various regions of the world. In fact, his ideas and practices are just as global as contemporary world development. The problem of correlation between psychology and culture occupies a large place in ethno psychology (L.N. Gumilev 19.90. p.155). It is not our task to focus specifically on the definition of the concept of "culture", but we cannot completely avoid this problem if we want to understand the relationship between the psychology of people and their culture.

DEVELOPMENT.

It seems to us that these two categories are diverse, but the difficulty of their separation lies in the fact that they coincide in some part or, in any case, they converge. This allows in many cases to determine the psychology of the ethnic community through its culture and cultural facts through the mental warehouse. Let us recall a well-known proposal about the commonality of mental make-up that affects the culture community.

“When studying any community for any purpose, we must take into account all these factors that do not directly determine the culture, but influence it and test its impact on me... Many scientists have made a mistake trying to explain the culture by others such as race or climate... It should be borne in mind that biological characteristics, the number of members of society, ecology can not determine the behavior of people, if this behavior is no longer due to the social organization, the productive forces and the historical development of Odom" (V.Babakov; V.Semenov, 1996).

Ethnic separatism, as a rule, is exacerbated during periods of socio-economic instability, accompanied by social differentiation of citizens, a fierce struggle for power, an increase in crime.

All this, in the final analysis, leads to an increase in attempts to resolve the emerging contradictions and conflicts by force through opposition groups of ethnic groups opposing them. In the list of inadequate human psychology, 1 the reactions of nations and their elites, separatism is the second "destructive" destabilizing category of expression of ethnic manifestations on the path of anti-state interests, which, as a rule, is based on ethno genesis, the destructive feature of which is ethnic separatism. As the material culture, which determines its direction and pace to a certain extent, not only affects the current active social, political and economic situation, but also historically formed ideas, tastes, ethical views and other elements of national psychology (P. Gornostay, 2012, p.87).

Discussion.

The psychology of an ethnos is a phenomenon that is current, changing, alive, directly relevant to each period of time of a particular community and distinguishing it among others.

Psychology expresses itself from all spheres of everyday human activity, and therefore, it seems elusive until it brings tangible results. Today's moods, stagnant in culture, continue to influence the members of the community, reviving for the new generations its past psychic experience. Culture thus acts as a transmitter of information, and we allow ourselves to designate this notion of a system of objective information about the mental experience of an ethnic community the bearer of a given culture.

According to the modern theory of belonging, each person has, to varying degrees, the need for belonging to a group. For most people in an unstable situation in a transitional society, family and ethnicity (perception of oneself as a member of a "family", small or large) becomes the most acceptable way to feel again as part of the whole, to find psychological support in the tradition (Bromley, V. 1973).

On the prevention of Ethnic Separatism.

The essence of separatism is the manifestation of tendencies towards the separation of ethnic groups within integral national entities. From the sociopolitical point of view, "separatism is a requirement of sovereignty and independence for an ethnically designated territory. This requirement is directed against the state authorities of the country of residence".

In the Russian legislation, there is no definition of separatism (V. Borodinov, 2010), which makes it difficult to prevent it within the legal framework. At the same time, the Shanghai Convention on Combating Terrorism, Separatism and Extremism of 15.06.2001 (M. Chepa, 2015) may become a benchmark for determining the meaning of the word "separatism". By "separatism", it means an act aimed at violating the territorial integrity of the state, including the separation of part of the territory from it, or the disintegration of the state, committed by force, as well as the planning and preparation of such an act, complicity in its commission, incitement to it" (M. Chepa, 2015.p.45).

Due to the radical change in Russia's geopolitical position, complex processes in the international arena, the problem of preserving its territorial integrity is quite pressing for our country. Separatism leads to the undermining of Russian statehood. Religion plays a special role in the problem of separatism. Another factor contributing to the emergence of separatist movements is the problem of increasing migration (L. Gumilev, 1990).

The danger of separatism is that the reduction of the spatial limits of the state, as a rule, leads to a reduction in resources (not only natural, but also human) that can be used for its self-preservation and development. For this reason, in each state, the preservation of territorial integrity is attributed to its most significant interests, which are commonly called vital.

The impact of separatism on Russia's security can manifest itself in different spheres in different ways. In the political sphere, separatism can lead to the following negative consequences:

- General destabilization of the situation in the country.
- The weakening of state sovereignty and the emergence of certain territories out of the control of the federal authorities.
- The emergence of organizations that act under the slogans of separatism and have significant political influence.
- Undermining the authority of the federal government among the population of the country.
- The emergence of the refugee problem, which may have serious political and socio-economic consequences.

In the military sphere, separatism can lead to the emergence of a number of destructive processes:

- Violation of the country's military infrastructure.
- The establishment by extremist groups of control over the territory occupied by military targets.
- The creation of terrorist bases in the areas of activity of separatist movements, as well as the emergence of new channels for the penetration of weapons, explosives and drugs into Russia.
- The transformation of individual regions of the country into hotbeds of military confrontation with federal forces.

Separatism is capable of undermining the country's economic potential as a result of disorganization of economic life not only at the regional, but also at the federal level. In the spiritual sphere, separatism leads to the spread of nationalist ideas that contribute to the radicalization of the consciousness and political behavior of the country's population (H. Hale, 2008; P. Gornostay, 2012).

Breakthrough periods lay the preconditions for extremism also by significantly increasing the interest of people experiencing frustration and depression to historical traditions. Traditionalism, brought to its logical conclusion, is the main prerequisite for various manifestations of such a radical ideological trend as fundamentalism.

The well-known sociologist Yu. Levada (2010) notes that in the post-Soviet period, the positive self-affirmation of Russians was carried out mainly due to resuscitation of traditional national values and symbols, as well as mythologization and glorification of the past of their people. However, such tendencies in other ethnic communities in the former Soviet Union republics and in the former national autonomies of Russia are even more noticeable. It is no coincidence that North Ossetia has become Alanya, Tatarstan celebrates the day of memory of those killed in the capture of Kazan by Russians, Armenians celebrate the day of genocide, etc. (Kadyrova R.G. .2011 p.423).

The growth of traditionalism, in turn, strengthened people's aspirations for cultural isolation, caused the growth of xenophobia, caused contradictions in development, hindering the processes of modernization and globalization (K.Huebner, 2001; S.Huntington, 2004).

Extreme urbanization, specific forms of industrialization, changes in the ethno-demographic structure of society, especially in the context of turbulent, unregulated migration processes, can give rise to extremism.

Almost always, extremism emerges in the period of nation-building, if it is accompanied by the struggle of the central government with ethnic separatism and regional autarky (S.Huntington, 2004).

The listed historical factors of extremism testify to the possibility of its manifestation practically in any part of the world, but to the greatest extent in zones of concentration of processes of incomplete modernization and cultural marginalization. This is largely to explain the outbreak of extremism in the so-called Islamic world (I.Javadov, 2014).

If we take for analysis the countries and regions in which more than 3/4 of the total Islamic population (Indonesia, Pakistan, Afghanistan and Arab countries) are concentrated, then we can easily note the specific forms of their development, the incompleteness and deformity of many social and cultural processes. An example is urbanization, which in all these countries and regions led to a gigantic concentration of the recent rural population in the cities, but did not provide the neo-migrants with

opportunities for cultural adaptation, as the cities themselves lose the features of urban culture and are, as it were disinherited. Such an environment provides for an extended reproduction of the marginal layers of the population the mass social base of extremism. The main issues in the national policy are four:

- Preservation and development of cultures and languages of the peoples of Russia, strengthening their spiritual community.
- Ensuring the rights of indigenous minorities and national minorities.
- Creation of additional socio-economic and political conditions for ensuring a lasting national and international peace and harmony in the North Caucasus.
- Support for compatriots living abroad, assistance in the development of their relations with our country.

Priority areas are improvement of public administration and development of international cooperation in the sphere of national policy, creation of conditions for socio-cultural adaptation and integration of migrants. It is also necessary to develop a system of civic-patriotic upbringing, to improve the interaction of the authorities with the institutions of civil society, and so on (G.Kasyanov, 1999).

Given that ethnic separatism, ethno political extremism and international terrorism pose a threat to the national security of the country, in addition to special measures, it is necessary:

1. Prevention of ethnic separatism and ethno political extremism, which implies,
 - The formation in society of rejecting the ideas of extremism as a negative phenomenon in connection with the ideas of the country's development, improving the quality of life, socio-economic and socio-political stability.
 - Strengthening the legal framework and experience for the early prevention of inter-ethnic conflicts and related manifestations of extremism and terrorism.

- Involve ethno-cultural and public associations, religious organizations, their leaders in the development of inter-ethnic and inter-confessional dialogue, revival of family values, counteraction to extremism and intolerance.
- An organization with the participation of institutions and representatives of civil society and Internet providers to combat the propagation of extremist ideas in social networks.
- Prohibition of activities aimed at undermining the national security of the state, the rights and freedoms of citizens, inciting ethnic and racial hatred and enmity.
- Legislative consolidation of the responsibility of the heads of federal government bodies, state authorities of the constituent entities of the Russian Federation, local governments and other representatives of the government and law and order for acts and omissions that provoke interethnic relations and conflicts.
- Introduction of regulatory, legal and informational measures to counteract the politicization of the ethnic factor in electoral process and party programs (P.P. Gornostay, O.A. Lischinska, L.G. Chorna.2014. p.35).

2. Forecasting, prevention and settlement of interethnic conflicts, which assume:

- Improvement of the system of management and coordination of actions at the federal, regional and municipal levels, including the creation of authorized executive bodies of the subjects of the Russian Federation.
- Consideration of ethnic and religious aspects in working with personnel in the Armed Forces, law enforcement agencies and convicts in the system of execution of sentences.
- Monitoring the state of interethnic relations in military collectives and areas where military units are deployed.
- Creation of a state-state system for monitoring the state of interethnic relations and early warning of conflict situations on the basis of diversification of information sources (including the use of

monitoring data by public, ethno cultural, human rights and religious organizations, law enforcement bodies, expert communities), prompt response to conflict and pre-conflict situations in the subjects of the Russian Federation.

- Provision by the executive bodies of the subjects of the Russian Federation and local self-government bodies of monitoring the state of interethnic relations, including the preparation of information on the activities of public authorities of the subjects of the Russian Federation in the implementation of state public policy and interaction with ethno-cultural and religious associations in the subject of the Russian Federation.
- A model of the future, which requires partial or complete modification of the current order of things, "explodes" this order of things from within. In building the ideal, the eternal opposition of the right and the existing is resolved in favor of the obligation. From the point of view of the obligation and the future ethnos, is it perceived as cultural autonomy, the creation of a self-sufficient state or the fulfillment of some messianic predestination (Babakov V.G., Semenov V.M.1996. p.123).

Ethnicity, as a kind of social identity - ethnic identity - acquires special significance in a multi-ethnic society during the crisis periods of its development. Anomie, instability of society determine the decline in the potential "I". A lot of weak and uncertain "I" begin to look for a strong "We". This means that the individual seeks to more accurately determine the social and psychological boundaries of his existence. It's you go beyond your "I", identifying yourself with any community or group. Thanks to the expansion of individual borders in a new identity, a person strives for comfort and stability. And if society turns out to be powerless, the ethnic group trusts people. Because of this ethnicity or ethnic identity is considered by us as the main tool by which the group manages to determine reliable and noticeable borders (Bayramov I.M. 2011. p.222).

Demonstration of ethnic identity occurs through ethnic symbols: special clothing, dance, rituals, patterns of behavior and special moral values. Therefore, ethnic identity can be determined by using a group of people "of any elements of culture as subjective symbols and emblems to distinguish themselves from other groups" (A. Krotov, 2002). Thus, the ethnic group has common cultural traits and can be defined as "a self-aware group of people who hold common traditional views that do not share the other groups with which it is in contact. Such traditions usually include popular religious beliefs and customs, language, understanding of history, the idea of common ancestors, the place of origin" (Sh. Musaev, 2011).

The considerable research literature accumulated in the analysis of the conflicts of ethnosaparatism in the world makes it possible to distinguish both the logic of the formation of the movement itself and the logic of its reaction to it from the state (B.Porshnev, 1979, p.231). Movement for separation develops in accordance with the ethno-conflict model of any type:

- a. Actualization of the ethnic identity of the group, based on the activation of the historical consciousness of the ethnos made by representatives of the humanitarian intelligentsia.
- b. The formation of a political party (ie, the institutionalization of the movement).
- c. Mobilization activities of the party aimed at expanding the social base of separatism.
- d. The transformation of separatist demands into a psychological environment, ie, the translation of these requirements into an irrational emotional level (Bayramov I.2011, p.45).

The first and most important step for a person to feel that they are representative of an ethnic group is the identification procedure, that is, the definition of the criteria and boundaries of the community. Ultimately, the realization of the transitivity of a certain historical time causes reflexive tendencies in the minds of the individual and society, which manifests itself in increased attention to ethnic identification (Romanucci-Ross L. 1982).

In heterostereotypes, there is an involuntary and often not realized representative of the community of the psychological setting in the perception of oneself and others. This level of ethnic identification is associated with the formation of relatively stable views and assessments, typical for the ethnic group of behavioral, communicative, emotional styles.

Stereotypes are linked, they form a self-organizing system that accumulates some standardized collective experience and is an integral element of ordinary consciousness.

When considering the process of ethnic identification, one can observe a fairly interesting regularity: the main way of ethnic identification is the development and assimilation of myths. It is the myth that can be considered as the basic form of ordering complex social reality. And if we take into account that the special nature of mythological thinking is the disparity between the real and the ideal, then it becomes obvious why the mythological perception of its ethnic community is leading to transitional social epochs: in mythology, the opposition of the "proper" and the "existent" erases, the community is absolutized, which is an effective psychological stabilizer of consciousness (P. Shikharev, 1993).

Identification occurs in comparison, in repulsion from the "neighbors", in the development of common stereotypes of perception, and it is the myth that becomes the basis for the interpretation of social events. The greatest integrating impact is the national (ethnic) ideal, which by its very nature is also always mythological (M.Y.Borishevskiy 1998. p.55).

In this way, people are a genetic community, on the one hand, and social, on the other. Ethnos often all appear as human populations, but in the future they develop as social systems. Ethnos is a social group, the members of which unite ethnic self-consciousness the consciousness of their genetic connection with other representatives of this group. It should be noted that what is meant here is not so much an actual genetic link as an idea of it. "Genes" (blood relationship) by themselves do not yet form ethnic self-awareness (V.Borodinov, 2010; Y.Sugobova, 2011, p145).

In the same part of the world, the processes of national-state consolidation are not completed, which gives rise to a whole bunch of consequences that favor the development of extremism. Thus, under conditions of constant tension between the central government and local communities, ethnic minorities, the main role in the consolidation of the population is assumed by Islam. In this regard, the political importance of religion, which challenges the secular authorities in its role in governing the state, is significantly increased.

Mosques and madrassas often become centers of propaganda for political extremism. There are paramilitary religious and political organizations and movements such as the Taliban, Hamas, Muslim Brothers, Al-Qaeda, and others (O.V. Troitskaya 2014.p.76).

Of course, an important role in the spread of ethnic and religious extremism in this part of the world is played by the prevalence of authoritarian political regimes here. They provoke violence as a form of resolving political contradictions and give it the character of a cultural norm.

Thus, extremism cannot be compared with a virus that humanity has taken from somewhere. This is his internal ailment, generated mainly by disharmonious development in the social, political and cultural fields. However, in them-selves inertial processes are only able to create the preconditions for extremism. Turning it into a special ideology and political practice is always the work of specific people and groups.

Here the question arises: if extremist political organizations are so influential, then why do they appear and take root in some areas, but in others they do not? Why, when forming in many areas, do they achieve their own only in some?

Thus, as we see, the causes of extremism are complex (from the economic and political situation in the country to the psychology of the individual and the social group). Therefore, the study and solution of the problems of ethnic and religious extremism should be approached in a comprehensive way, by means of various sciences (religious studies, psychology, sociology, political science), by

the forces of public, religious and state organizations. Only through joint efforts, through the prism of different sciences, should the points of harmonious interaction of representatives of different ethnic and religious communities be sought.

It is determined not by biological factors of pro-origin from parents, but by a socio-psychological factor by the fact that the individual thinks about his origin. If we talk about the whole community, that is, about the collective consciousness, then it will be appropriate to use the term L.N. Gumilev "ethnic dominant" a system of political, ideological or religious values serving as a unifying principle for the formation of the ethnic system (A.B. Krotov. 2002. p.87).

Thus, the ethos is determined not so much by the common features of the members of the collective, existing in reality, as by the commonness of their thinking, in particular, the ethnos is united:

1. The presence of representations shared by members of the group on the general territorial and historical origin, a single language, common features of material and spiritual culture.
2. Politically organized ideas about the fate and special institutions, such as statehood, which can also be considered a part of what constitutes an idea of the people.
3. Feeling of distinctiveness, i.e., awareness by members of the group of their belonging to it, and based on this forms of solidarity and joint actions (Bromley Y.V., p178).

The causes of ethnic extremism.

By the beginning of the XXI century, on the globe, there are practically no monoculture regions, most of the modern countries of the world are complex socio-cultural systems in which representatives of different ethnic cultures and faiths coexist. Moreover, in the modern world, the stratification of the world community on socio-economic indicators into highly developed and underdeveloped countries continues, which also does not contribute to the harmonization of social relations. Dynamic changes occurring in the political, economic, cultural life of the entire world

community, hamper the development, harmonious integration of modern formations (N. Ufimtseva, 1996).

In the rapidly changing unified polycultural systems, social groups began to look for signs that differentiate them from other groups. As one of the most significant signs, which are used by social groups for the purpose of differentiation from others, is ethnic and religious affiliation (religion and inclusion in the community that professes the same religion). The topic of ethnic extremism today is among the most relevant and hotly debated (Soldatova G.U., 1989. p.98).

In order to understand and correctly determine the nature of measures aimed at "curing" society of manifestations of ethnic and religious extremism, it is necessary to understand the causes and factors that form a favorable environment for this phenomenon of the modern world.

With the collapse of the Soviet Union is associated with the destruction of a single socio-cultural space of the country's population. This put most people in a situation of loss of social identity, which led to a revival of their interest in their primordial, traditional culture of the people and religion. Ethnic and Religious identification are the most durable and stable social formations.

In a situation of modern instability, when certain social groups collapse and others emerge, the ethnos and religion often serve as a bulwark of permanence for the individual and the group. It is ethnic and religious affiliation that allows a person to feel a stable social and psychological status, therefore, differentiation according to these socio psychological signs seek modern communities and its individual representatives. However, the excessive accentuation of differences in these characteristics becomes a determinant of misunderstanding, intolerance at the level of interpersonal and social relations.

Most often, intolerance and aggression towards other people different from their group are demonstrated by representatives of the younger generation. This is due to a number of socio-psychological reasons.

On the one hand, the characteristics of a person's mental development during the youth period are characterized by a desire for independence, a sense of adulthood, the formation of a worldview, the basis of which is adolescent nihilism. The young generation, demonstrating their independence, independence, denying everything that adults try to pass on to them, want to prove their willingness to solve social problems; on the other hand, in a modern society oriented to economic values, there are no social institutions that allow young generation to meet their needs for social activity.

A sufficiently flexible world view of the young generation is in the stage of formation, and this is most often used by extremist organizations of different persuasions. Here, the young man is given the opportunity to show his adulthood, suggests ways to "effectively", quickly and crucially address social problems. Perhaps, these reasons explain intolerance and aggression towards people different from their group, most often representatives of the younger generation demonstrate such behavior.

Thus, on the one hand, the unification of the modern social space and, as a consequence, the desire of an individual (or a community of people) to emphasize their uniqueness, on the other hand, the socio-psychological characteristics of the growing up of the younger generation, which are accompanied by the lack of an adequate social environment for young people's activities, and active recruitment activities are extremist minded organizations lead to the formation in the environment of modern youth of national and religious intolerance (N.Ufimtseva, 1996). However, it is impossible to completely link extremism with changes in the economic and political situation in the country.

On the personal level, the prerequisites of ethnic and religious extremism in the form of growing ethnic aggression, hostility and fear of strangers are caused by changes in social status. Many sociological research recorded an increase in xenophobia and aggressiveness in the minds of people who have lowered their social status (for example, those who lost their jobs). Lowering the status creates the ground for xenophobia and the growth of aggressive sentiments not only in the lower strata of society, but in all strata (R.A. Yusleidys; L.P. Yuneiki, 2019).

But "prosperous" societies are not spared the dangers of xenophobia and aggression. There even more pronounced is the law of lofty social needs. The more educated the society, the more in all groups need for comfort, advancement. But not all can satisfy these needs. If the gap between the claims of the individual and the possibilities of satisfying them increases, intolerant and even aggressive attitudes increase. Dissatisfaction usually leads to the search for a "culprit".

In a multi-ethnic society, especially with a high influx of migrants, minorities fall into the "enemy image". But they are even more characterized by frustrations and therefore need the attention of society in the name of nonproliferation of aggressive sentiments and extremism in their midst.

Our society is a society of significant social contrasts. We will not say how many really rich people we have, but how many are poor. Just give an example: in the second half of the 90's. XX century, the highest level of poverty of children in monitoring economic conditions in the Russian Federation (leaders from Russia, PM P. Kozyrev, MS Kosolapov) was recorded in the North Caucasus (40.7%).

There were also some of the highest unemployment rates, which together with other reasons could not but affect the growth of extremism and manifestations of terrorism in this region.

Thus, it is not just poverty or a low level of social and economic situation that provokes aggression, creates the ground for extremism, namely social contrasts.

CONCLUSIONS.

These social contrasts are experienced by whole groups of people. The disadvantaged, comparing themselves with "others" prosperous, are not just in despair from poverty, but experience a sense of humiliation or trampled dignity. It is no coincidence that in the developed countries they are trying to increase the middle class to stabilize society and conceive special programs that reduce inequality, although this is not always possible.

At the level of the socium, ethnic and religious communities, manifestations of extremism are growing in the periods of modernizations that have begun, but not yet completed, historical changes. You are in such conditions almost inevitable so-called identity crisis associated with the difficulties of social and cultural self-determination of the individual. The desire to overcome this crisis gives rise to a number of consequences that may be the preconditions for extremism, namely: the interest of people to consolidate in primary, natural (primordial) communities (ethnic and confessional) is reviving; manifestations of xenophobia increase; the influence of the ideology of traditionalism is growing, often growing into fundamentalism (the idea of "purging from innovations and return to the roots"). All these tendencies are closely related.

The process of consolidation in primordial communities can generate xenophobic growth, because it is based on the same socio - psychological mechanisms of opposing primary communities on the principle of "we are they". To this opposition, at critical periods, a negative evaluation of outsiders ("They are worse than us", "We are the victims of their intrigues") is usually added, since the search for an external enemy, the culprit of "our" troubles is almost inevitable in the conditions of discomfort accompanying historical changes.

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